

THE SWORD OF THE LORD

EDITED BY JOHN R. RICE

Office 512 West Franklin Street, Wheaton, Illinois

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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Can a Christian Be Neutral About World-Wide Sin?

The Editor Answers a Brother's Criticism to War Articles

July 5, 1940

Your letter of June 19th deserves a kind and intelligent answer, and I gladly take the time to answer it as briefly as I can do.

1. You say, "Any well-informed man knows that Marxism and Communism are stems fed by the roots of Jewish intellectualism."

Perhaps I am not as well-informed as I think I am. But I do not know anything of the kind. Jewish people have a higher average intelligence than other races, and so in proportion to their share of the population, they furnish a larger share of leadership in nearly all affairs into which they enter. An intelligent and unbiased man would have to admit Jewish leadership in science, in music, business, and in philanthropy comparatively. But it would be wrong to state that science all stems in Jewish intellectualism, and it is equally wrong to say that Marxism and Communism are stems fed by the roots of Jewish intellectualism.

In your letter you even make Jews responsible for Nazism and Fascism. I say kindly that you are either not acquainted with the facts, or which is more likely, that you have been so prejudiced by propaganda that you cannot see them with an unbiased mind.

2. You say that a Nebraska senator says, "The leading organization of Jews in America, as far back as 1935, announced that it planned daily and weekly, to keep propaganda before the American people about Nazi Germany, by using propaganda speakers, newspapers, articles, radio programs, moving pictures, and books."

But what does this mean? Take out the word *propaganda*, and in-

stead place the word *information*. The word *propaganda* is intended as a misleading epithet by your Jew-hating senator. No Jewish organizations announced that they would spread falsehoods about Germany. They announced that they would spread facts, information. I remember the announcements that were open and plain. But Jews were not alone in that determination. Multitudes of earnest preachers of the gospel, including myself, made the same resolution. Why should Jews or Gentiles, newspapers or preachers try to keep secret the vicious oppression, persecution, confiscation and murder of Jews by the demon-possessed Hitler? And why could any intelligent and moral person blame Jews for making public wherever possible the vicious and ungodly persecution of which Germany has been guilty? Using your own term, I would say that every intelligent person knows that that persecution has been unjustified and horrible, inhuman and unchristian. I hate that wicked and murderous oppression just like I hate the slaughter of Ethiopians by Italy, the rape of China by Japan, the bombing of Red Cross hospitals in Finland by Russia, machine gunning of refugees by Germany.

In other words, I think Jewish organizations were exactly right to systematically tell the truth about the murderous Hitler movement and his Satanic plot against all civilization, not merely the Jews. I would to God that all of us had taken it more to heart.

Hitler had exactly the same purpose in killing Jews and stealing their treasures as he had in the assault on Poland, the overrunning of Norway and his treachery with Belgium and Holland.

If you will read my booklet on

(CONTINUED ON PAGE 2)

What the Bible Is

It is Bread. (Deut. 8:3) "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

It is Meat. (Heb. 5:11-14) "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

It is Honey. (Psa. 119:103) "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"

(Psa. 19:10) "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb."

(Psa. 81:16) "He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee."

It is Gold. (Psa. 19:9, 10) "The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold; yea, than much fine gold."

(Psa. 119:72) "The law of thy mouth is better unto me than thousands of gold and silver."

It is a Sword. (Heb. 4:12) "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

It is a Fire. (Jer. 23:29) "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

(Luke 24:32) "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

It is Seed. (1 Pet. 1:23) "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

(Psa. 126:6) "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

It is a Hammer. (Jer. 23:29) "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

The above scriptures were arranged by Dr. Will H. Houghton, president of Moody Bible Institute in Chicago, in his fine booklet, "Lessons in Soul Winning." The soul winner needs to know all that the Word of God has for him and for every sinner who will read it, believe it, and follow it.

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The Sword of the Lord

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512 West Franklin Street
Wheaton, Illinois

What I Like About Revivals

By the Editor, July 3rd

"And there was great joy in that city" (Acts 8:8).

Jesus said, "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). Real Christians who are right with God get great joy out of the salvation of sinners. Let me tell you, then, some happy cases of salvation and of God's answers to prayer, taking place in and about Petersburg, Illinois, where the editor is at present engaged in revival services. We are in a big temporary wooden tabernacle which we built just for this revival. People are coming from far and near and God is blessing.

"It Took Me Forty-Nine Years To Make Up My Mind, But I Wouldn't Take a Three-Hundred-Sixty Acre Farm For What I Have Got Now!"

The other night a man sat in rapt attention during the sermon, leaning forward in his seat and when the invitation was given, he quickly came to the front to own Christ as his Saviour. His name is Archie Woodland. He was definite and positive about his salvation. He said, "It has taken me forty-nine years to make up my mind, but I mean business, now."

He lives at Athens, about ten miles away. So following the service of fasting and prayer, Monday, Pastor F. A. Wirth of the First Baptist Church, and Superintendent of the Sunday School, Mr. Ben Derry, in the round of visiting went to see him. He said he was as happy as could be. He said, "I wouldn't take a three-hundred-sixty acre farm for what I got!" They had prayer together and rejoiced over his salvation. Some friends have mocked him, but he has victory in his heart.

Worth more than a farm? Yes, for Jesus said, "What shall it profit a man, if he shall gain the whole

world, and lose his own soul?" (Mark 8:36). How foolish for anyone to neglect his soul's salvation for any earthly profit!

Mr. Radell lives in Peoria, sixty-five miles away. Some years ago, when his sister and brother-in-law were converted, he shunned them entirely and for nearly five years did not go about their Christian home. But, recently, he had been convinced of the genuineness of their salvation, he had sought their friendship again and Sunday night he came with them to the services in the tabernacle. (This couple, Mr. and Mrs. Clyde Hall, come several nights a week the sixty-five miles to attend the revival. He is a railroad engineer.)

Sunday night I preached on "Ye Must Be Born Again." There was a large crowd of hundreds of people. Numbers of them were new in the meeting. I was preaching for strong conviction and did not feel led to give an invitation. But God gave me boldness and shockingly plain language on the wickedness of every human heart and the absolute necessity of a new birth and the certainty of Hell without it. Mr. Radell sat right beside Mother Nance, a dear saint of God filled with the Spirit, and she prayed incessantly for him. After the benediction, I went down the aisle and spoke to him. I said, "Are you a Christian?"

He answered, "I am a member of a church and try to treat everybody right."

But immediately I came back: "I mean, have you been born again? You know Jesus said, 'You must be born again,' there is no hope without it."

He answered frankly, "No, I have never been born again. I know I need to be."

"Then why don't you turn your heart to God now and confess to Him that you are a poor wicked sinner and that you want to get a new heart?" I said.

"I have already told Him that!" he replied.

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The Witness of the Holy Spirit

By DR. H. A. IRONSIDE

Pastor, Moody Memorial Church
Chicago, Illinois

(Preached on WJJD, Chicago, June 13, 1940.)

I want to read from the tenth chapter of the epistle to the Hebrews, beginning with verse fourteen: "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after he had said before, this is the covenant that I will make with them after those days, saith the Lord — it will be a little better if we read here, 'the Lord said,' that is, after He said the other — 'I will put my laws into their hearts and in their minds will I write them; and their sins and iniquities will I remember no more' (Heb. 10:14-17).

I find a great many people in these days who have gone on for years professing to be Christians who are very much troubled and distressed and they find their hearts filled with fear and perplexity and anxiety, and they wonder if that means that after all they are not real Christians. And I am afraid that there are a great many people who have borne the Christian name, who have been members of various evangelical and other churches, who have taken it for granted that they were Christians, and yet who have never truly trusted the Lord Jesus Christ

for themselves. Oh, how many of them come to those of us who try to preach the Word, and they will say, "Well, I always thought I was a Christian, but I don't seem to have any assurance." And again and again I have people tell me, "I do not have the witness of the Spirit." Now there can be no knowledge of salvation apart from the witness of the Spirit. But just what is meant by the term, the witness of the Spirit?

In this tenth chapter of the epistle to the Hebrews, the apostle occupies us in the first part with the wonderful finished work of our Lord Jesus Christ. He shows while in the Old Testament dispensation every new sin, every new failure, and every new transgression required a new sacrifice, that now by Christ's one offering upon the cross, He purges the conscience of all who trust Him so that they never need another sacrifice. This work never needs to be repeated. The believer in the Lord Jesus is perfected forever. When he says, "perfected forever," he certainly does not mean as to his character. You and I have never seen a perfect Christian yet so far as character is concerned. We have seen some Christians very much more godly and more devoted than others, but we have never seen a Christian of whom we could say, "That man, or that woman, is absolutely perfect. There is no fault to be found in him." It was only

(CONTINUED ON PAGE 2)

Divine Gifts in Abundance

Our joy becomes more full and rich day by day as we meditate upon the abounding gifts of our gracious God and Father. He never gives skimpily, unless our skimpily faith prevents Him from giving to us largely.

Remembering this verse in God's Word we ought always to realize that His gifts are ours for the asking and receiving: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32). In view of this fact let us look at a few assuring verses concerning God's abundant or abounding gifts.

1. His abundant *grace*. To the Romans Paul says, "Moreover the Law entered, that the offence might abound. But where sin abounded, *grace* did much more abound: that as sin hath reigned unto death, even so might *grace* reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:20, 21).

2. His abundant *pardon*. Isaiah said to Israel (and we also may appropriate it for ourselves), "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. 55:7).

3. His abundant *life*. The Lord

Jesus said, "I am come that they (His sheep) might have life, and that they might have it more abundantly" (John 10:10).

4. His abundant *joy, or rejoicing*. "That your rejoicing may be more abundant in Jesus Christ" (Phil. 1:26).

5. His abundant *satisfaction*. "They (His children) shall be abundantly satisfied with the fatness of Thy House; and Thou shalt make them drink of the river of Thy pleasures" (Psa. 36:8).

6. His abundant *power*. Strengthened with *all* might (there can be no more than *all*), according to His glorious power" (Col. 1:11).

Then, besides this, our Lord "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20). His mercy, also, "He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus 3:6, 7).

The greatest abundance we shall ever know and enjoy is that which shall be ours with Christ throughout the ages of His blessed eternity. It is then that He is going to show unto us the "exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2:7).

—Editorial in *Christian Life*.

Can a Christian Be Neutral About World-Wide Sin?

(CONTINUED FROM PAGE 1)

Jewish Persecution and Bible Prophecies, you will surely see what is back of all Jewish persecution and what are the plans of the Devil about this race so dear to God.

3. You suggest that saved Gentiles are the real Jews in God's sight. To be sure all who trust Christ are in that sense the children of believing Abraham, but we cannot ignore the plain promises that the Jewish nation, including the big majority who are now unbelievers, are dear to God in a special way because of the fathers, and God's promises to them, that is, to Abraham, Isaac, Jacob, Moses and David and others. It is the house of Jacob (literally Jews, blood descendants of Jacob) over whom Christ is to reign on David's throne (Luke 1:32, 33). And by divine inspiration Paul tells us of the burden of his heart for unsaved Jews, his "kinsmen according to the flesh who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the service of God, and the promises" (Rom. 9:3, 4). Paul expressly says that the ones he has in mind are unsaved, they are his kinsmen according to the flesh, that is, literal Jews, and he expressly says, "who are Israelites." And then he insists that to these unsaved Jews, for whom he is in great sorrow that they might be saved, still pertain "the promises." One would have to ignore a large part of the Bible to believe that God does not care for Jews as a race, even unsaved Jews, and that He has blessings and promises for Jews as a race that He does not have for any other racial group.

It is understood, of course, that Jews must repent and be saved, and the Bible expressly says that they will: "So then all Israel shall be saved" (Rom. 11:26), when that blindness of Israel is taken away and the times of the Gentiles are finished. The Jews who die unsaved are lost. Individual Jews used to be saved just like individual Gentiles. But as a race, God has plans for Israel and has made them promises such as He has never made to any other racial group.

It is especially important to notice that God's plans for Israel regards the race, and it is equally important to notice that Satan allows hatred of the whole race, as in Germany, an indiscriminate hatred which persecutes good Jews and bad, and blames the sins of some individual Jews on the whole race, though it does not blame the sins of individual Gentiles on any racial group. This to me shows clearly that Jew-hate is Satanic in its origin. It is especially worse in the dictators and the peoples who show evidence of demon-possession as witness Hitler.

4. You say concerning Germany and the other nations she has attacked: "Why cannot we be neutral?"

If you mean that Christian people in America should not take sides, should not care how the thing turns out, and should not help either side with material or food or prayers, then I can answer your question by asking another. If you know of a case where wicked thugs plan to waylay and rape a lovely and innocent woman, then why not just be neutral? Why should you get in an affair that doesn't involve you? If you see a bandit with a gun hold up a passerby, take his money and then beat him or murder him because he doesn't have more money to steal, why not just be neutral and not take sides? Why should you call the police or interfere in that which is not your business? You asked the question of Cain, "Am I my

brother's keeper?" The answer is really very simple, that on moral questions, questions of right and wrong, no thorough-going child of God can be neutral. I have just looked in Young's Analytical Concordance for the word *neutral* and find it is not in the Bible. The word *neutral* is not in God's vocabulary. On moral issues, issues of righteousness, God is not neutral and a Christian cannot be neutral.

England has sinned and I believe God is allowing judgment on England. France has sinned, and I believe God is allowing judgment on France. No doubt Poland and Belgium and Holland sinned and God has allowed wicked Hitler to be used as an instrument to punish them.

But that does not make Hitler right. If a man yesterday cursed and swore and got drunk, I still would be a sinner to see a bandit hold him up, rob him, and beat him or kill him, without taking sides. None of us are guiltless, but however England had wronged God by not allowing a Christian radio broadcast, as you say, yet how does that excuse you for indifference concerning a clear issue of right and wrong in which England this time has certainly taken the right?

5. You say you see no difference shipping war supplies to Japan in its rape of China, and in helping the allies defend themselves and smaller nations against the aggression of Germany. If you see no difference there, you do not have the moral vision that a Christian ought to have, and you are not concerned as a Christian ought to be about the oppression and slaughter of the weak and helpless. And I am afraid that because of you who do not want us to oppose Germany in her plans for the conquest and subjugation of all the world, are the same ones who did not care about the slaughter of millions in China by Japan, and the slaughter of helpless Ethiopians by Italy. In other words, there is evidence that you do not hate sin as you ought to and like God hates it. I say this prayerfully without attempting to judge your heart, but for your prayerful consideration.

6. You say that, "A born-again believer in the Lord Jesus Christ must be possessed with the love of Christ, must be like Christ," and therefore could not be an executioner of criminals nor a soldier in an army. But you forget that it is Christ Himself who shall judge all sinners, and Christ Himself is the One who condemns sinners to death and Hell. The Lord led Elijah to slaughter the prophets of Baal at Mount Carmel (I Kings 18:40). The Lord led Samuel to kill King Agag of the Amalekites, and he hewed him in pieces before the Lord (I Sam. 15:33). In this matter you criticized my article without giving heed, it seems, to the many, many statements of Scripture which I gave. It is God who hates sin, not so much I. It is God who commanded, "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6). It is God who said, "The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God" (Rom. 13:1, 2). It is God that said that the ruler "is the minister of God to thee for good," and "for he is the minister of God, a revenger to execute wrath upon him that doeth evil." The spirit of the pacifist, the peace-at-any-price man, is not the spirit of the Bible. The "pink" professors, and the Communist-led youth organizations of our country, and the modernistic, Christ-rejecting, Bible-denying preachers of the Federal Council of Churches are not really the partisans of God in this matter. They are the chief advocates of letting things be and never taking sides against sin, not whipping children to make them mind, not punishing criminals, and not stopping the aggression of bandit nations. But in these matters, they do not speak for God.

You say, "No foreign power has declared war on the United States, so let's keep our heads, let's be neutral, let's fight the enemy that we have in our own country," and you say about war, "We tried that once, and what did we get out of it?"

But do you really think that the motive of a Christian should be, "What do I get out of it?" And do you really think that just as long as the other fellow suffers and we do not, it is none of our business? And why should we

For East Texas Readers

We are glad to make the announcement requested by our brother, Walter M. Moore of Mount Vernon, Texas. A card from him says: "Since there is no Fundamental church in this section of Texas, I wish that you would kindly run this notice in your paper: 'All Fundamental Baptists living in Hopkins, Red River, Titus, Camp, Wood, and Franklin Counties, Texas, who are interested in a fellowship or a revival meeting, please write to Rev. Walter M. Moore, P. O. Box 334, Mt. Vernon, Texas.'"

"fight the enemy that we have in our own country" — do you mean simply to have petty selfish reasons? Why should we be against Communism and Nazism and Fascism in this country and not be against it when it murders Poland or rapes Belgium and Holland, or when it slaughters millions of innocent Chinese? Do you really believe that the primary concern of a Christian is his own prosperity? Should a Christian have no principles of honor and mercy toward the poor and oppressed, and no indignation against sin, and holy resolve to defend the weak? Your language sounds much like the language of some popular magazines and newspaper columnists, but it sounds none at all like the Bible.

I am really grateful for your letter, and though I write very plainly, I write in love, believing you to be a sincere child of God who wants to do right. You do not like my writing against the sins of the dictators. Others do not like my writing about the sins of the movies. Still others do not like my writings about the blasphemy of the lodges. Then I have lost many friends by my plain preaching and writing on the modern dance. When I preach on the sin of robbing God and covetousness, some are offended. In fact, I find that when I write plainly and sharply about sin anywhere, urging Christians to take sides and not to be neutral on sin, I find then protest. Shall I never, then, be against sin? Shall *The Sword of the Lord* never print a sermon urging Christians to take sides against wrong? Shall we always advocate peace at any price? Shall we advocate neutrality toward the liquor sellers, shall we advocate neutrality toward the dope rings? Shall we be neutral concerning the Communism which breaks down the faith of the immature and denies the Bible? I answer back that God helping me, I cannot be neutral concerning wrong. God hates sin. He commands us to hate it, to oppose it. Nations are commanded likewise to hate sin and oppose it and to punish the murderer.

I hate war, and I pray God may spare America as far as is consistent with His will from the horrors of war. I believe our sins, however, will bring us to the same horrors that are visiting the nations of Europe.

I believe in praying for all men, even the wicked, and so we should love and pray for the aggressors in Europe as well as the defenseless and oppressed. But I know we should pray for God to bring vengeance on the aggressor nations, those bandits and murderers who have so wrought the will of Satan in Europe and will do so in America if they can. I know that in our hearts we should be against their awful sin and should do whatever is possible and proper to stop it. I believe it would not be wise nor right to send armies to Europe, certainly not at present. But any fight against wrong is our fight. Not only that it ought to be, but that it will have to be, for America will not escape the ruin of a collapsed civilization and the dictatorship of the world which is on its way.

Again, I thank you for your letter — it is an honest letter, the letter of a well-meaning and earnest Christian man. But I pray you may be led to hate sin and to see God's plan for Jews better. I hope my plain language will not offend and will rather enlighten and bless.

In the Saviour's name, yours,
John R. Rice

YOUTH'S CORNER

Light From the Word of God on Young People's Problems

Will you write me your questions, comments or criticisms? Some letters will be published without names but all names must be signed. Write YOUTH'S CORNER, *The Sword of the Lord*, 512 West Franklin Street, Wheaton, Illinois.

Should Christians Take Part in Plays and Dialogues

The above question is asked sincerely by a 15-year-old boy who says he feels called to be an evangelist.

I believe the answer to that would depend upon what kind of plays and dialogues are used. For instance, in Dallas when I was pastor we put on a Christmas pageant or play showing how the angel appeared to Mary and then to Joseph promising the birth of Christ, then how the angels appeared to the shepherds, and the shepherds came to see the baby Jesus, and then how the wise men came from the East. We used as much of the Bible as possible, all those who took part in it prayed about it, and it seemed to be a great blessing to the crowd who came to it. God used that to teach His Word and to bless many hearts. It was just the same as preaching and all of us prayed about it a great deal. So I would say that some plays and dialogues could be a great spiritual blessing and help get out the gospel; others might be innocent but rather worldly, and some be actually harmful and sinful.

It is my opinion that no plays

or dialogues should be given in a church except such as are actually given in Jesus' name and to be a blessing. A Christian should not take part in anything anywhere except that which he can do in Jesus' name.

Remember that Paul said, "I am become all things to all men that by all means I might win some." So it is right to use every legitimate means to get out the gospel in preaching, singing, writing, personal testimony, tracts, and radio. Sometimes we may win souls by giving material help to the poor so they will listen to us about Christ. Medical missionaries help heal the bodies of the sick and they will listen to the gospel story. So it is proper to use every honorable means, even unusual means, to get out the gospel message. That can be then sometimes by Christian stories or novels, and sometimes, no doubt, by plays and dialogues.

Of course we must be careful not to have a critical heart and not to blame others for differences of opinion where the Bible has no direct command.

The Witness of The Holy Spirit

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of the Lord Jesus that that could be said.

Well, then, how can the apostle say He hath perfected forever them that are sanctified — or set apart to God through faith in the work of the Lord Jesus Christ? They are perfected forever in this sense that their sins have been put away eternally and God will never impute sin to them again. Their guilt and iniquity and transgressions have all been blotted out and they stand before God justified from all things. To be justified is to be cleared of every charge. Justification is the sentence of the judge in favor of the prisoner. God says of the man who comes to Him owing his guilt and putting his trust in the Lord Jesus Christ, "Henceforth I esteem that man not guilty, as clear of every charge." Moreover, he is not only clear as to all the past, but he is accepted in the Beloved and he stands before God in all the acceptability of the Lord Jesus Christ. You have noticed that expression used over and over again in Paul's epistles, "in Christ," "in Christ," "in Christ," "in Christ Jesus," and you remember how he uses it in the eighth chapter of the epistle to the Romans: "There is therefore now no condemnation to them that are in Christ Jesus." Why? Because God puts down to their account the finished work of His beloved Son, and they stand before Him in all the perfections of the Lord Jesus Christ Himself.

Now that is true of every believer whether the believer fully apprehends it or not. That is his standing before God. But it is only by the witness of the Spirit that the believer comes into the full clear knowledge of it.

"Oh," somebody says, "that is just my trouble. I have sought for it for years, but I don't seem to be able to get the witness of the Spirit." I have had many people tell me that. And I usually ask the question:

"What do you mean when you say you are seeking for the witness of the Spirit?"

"Well, I want that inward testimony by the Spirit of God that I am accepted. Doesn't the Scripture say, 'The Spirit itself beareth witness with our spirit, that we are the children of God'? I don't have that. I don't have that inward testimony."

And I generally find after questioning them a little that by that inward testimony they mean some peculiar emotion or feeling, some

strange inward upset that will, to them, be the evidence that God has accepted them.

Now, I don't think there would be this difficulty if people understood that the word *witness* and the word *testimony* and the word *record* all are synonymous. The record of the Spirit, the testimony of the Spirit, the witness of the Spirit. You just think of those words that are used in the New Testament as translating exactly the same Greek word. You turn back for instance to the first epistle of John and the fifth chapter and you read this: "There are three that bear record in heaven, (now that is the word witness) the Father, the Word, and the Holy Ghost" (vs. 7). And then verse nine: "If we receive the witness — same word — of man, the witness of God is greater: for this is the witness of God which he hath testified of His Son." And there you have a verbal form of the same word. God testified or bore witness concerning His Son. The witness then of the Spirit is the Spirit's testimony concerning the Lord Jesus Christ and the work that He did on Calvary's cross. That is the Spirit's witness. It isn't some strange emotional experience that comes to people, some ecstatic experience, but it is the Holy Spirit's testimony concerning the person and the work of the Lord Jesus Christ.

And where is that testimony found? In the Word. The Holy Spirit speaks through the Word. (CONTINUED ON PAGE 3)

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The Witness of The Holy Spirit

(CONTINUED FROM PAGE 2)

Who gave the Word? "Holy men of God spake as they were borne alone by the Holy Ghost." Therefore I have a right to say of this entire Bible, this blessed Book of God, "This is the Spirit's testimony, this is the Spirit's record, this is the Spirit's witness He gave us." And, oh, He bears witness to a great many wonderful truths! He bears witness to the unity of the Godhead and the trinity of the Godhead. He bears witness to special creation by the omnipotent power of God. He bears witness to the fact that all have sinned and come short of the glory of God. He bears witness to man's utter helplessness, his ruined, lost condition, and to the impossibility of his retrieving his condition by any effort of his own. He bears witness to the glorious incarnation of the Lord Jesus Christ. He bears witness to His wonderful life here on earth. He bears witness to His sacrificial death, His glorious resurrection, and to His blessed ministry at God's right hand, and He bears witness to His coming again. All these are included in the witness of the Spirit.

But when we come to the question of Salvation, the special thing we have in mind is this, the Spirit's witness, the Spirit's record, the Spirit's testimony to the truth of the finished work of the Lord Jesus Christ after having satisfied all God's claims against poor sinners so that now God can open His arms and receive to His heart and freely forgive everyone who comes to Him in the name of Jesus. Just come to Him like that, bringing nothing but your sinfulness.

You remember how David came and said, "Oh, Lord, pardon my iniquity for it is great." We might almost expect him to say, "O Lord, pardon my iniquity for it is not very great, I didn't really mean to do wrong, I just slipped and got into wrong company. No, no! That would be excusing his sin. He said, "Lord, pardon my iniquity, for it is great!" It was a sin against the great God, and only a great God can pardon. And that great God had a great salvation for the great sinner who trusts the Lord Jesus Christ.

Now when we trust Him, when we rest in His finished work, what happens? Well, verse ten in the fifth of First John says: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record" — the same word again—record, witness, testimony. Keep that in your mind. "He that believeth hath the witness, record, testimony in himself: he that believeth not God hath made him a liar; because he believeth not the record, the testimony, the witness that God gave of His Son."

Well, what is this record He is talking about? What is this witness, what is this testimony that He has in mind?

Verse eleven tells us: "This is the record, this is the testimony, this is the witness, that God hath given to us eternal life, and this life is in His Son." Now there is God's testimony to every believer in the Lord Jesus Christ. It isn't a question of how you feel about it. It isn't a question of your emotions, but it is what God says to every believer in the Lord Jesus Christ. This is the testimony, this is the record.

I had a friend who died out in India some years ago. He was a church member for a good many years. More than that, he was an elder in a Scottish church over in Nova Scotia, but he was one of these exceedingly pious men who had no assurance of salvation. Deep in his heart, unquestionably, he believed in the Lord Jesus Christ, but if you would ask him, "Are you saved?" he would have replied, "Don't you think it is presumptuous for anybody to say that he is saved until the day of judgment, until God gives His testimony about him?" One night he went to a meeting where he heard the gospel preached so clearly that he went home in the greatest distress. He said, "I want to find out whether a man may know that he is saved in this life," and he asked God to show him. Then it came to him, God will surely show me through His Word. "Where must I look?" The young preacher had re-

ferred to the fifth of First John, so he turned to it and read on down through that chapter and came to the words, "He that believeth on the Son of God hath the witness in himself," and he said, "I don't think I have that witness, so I am afraid I didn't believe in the right way." Then he read on, "He that believeth not God hath made him a liar." "I don't want to do that, but it says, 'He that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son.'" Then the thought came, What is that record? He looked at the next verse: "And this is the record —" and before he could read any more, he put his thumb down over it and stopped and held the book like that. He said, "Oh, God, I have just read, 'He that believeth hath the witness in himself,' and I don't seem to have that witness. But I have read, 'He that believeth not God hath made him a liar because he believeth not the record.' Thou knowest I do not want to make Thee a liar, I want to believe Thy record. I know Thou dost not lie. And I have just read, 'This is the record —' so I suppose I have the record under my thumb, and I don't know what it is, but, Oh, Lord, when I lift my thumb, help me to believe whatever I find under it."

Then he lifted his thumb and read: "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life: and he that hath not the Son of God hath not life."

And then he said, "Oh, Lord, I thank Thee for the record, for giving me eternal life, and I dare to believe that it is mine."

The Spirit of God made good the record, don't you see? Now God gave His Word, and I am to believe God. You receive the Spirit's record and the Holy Ghost comes in to dwell within you when you believe the Word of the Spirit because it is the Word of God, and you enjoy the communion of God because the Spirit witnesses with our spirit that we are the children of God. Don't you see it isn't that you have to work up a strange ecstatic experience, it is just taking God at His word. Will you do it today? I wonder if there is any anxious soul here, and you haven't had peace, settled peace; you haven't had assurance, but you are ready now to step out on the Word of the living God and you dare to receive Christ as your own personal Saviour and confess that He gives you eternal life. Now for the first time in your spiritual history would you like to stand right to your feet, and by rising to your feet give testimony — I am not asking you to say anything with your lips — "I dare to believe the record that God has given of His Son. I trust the Lord Jesus as my Saviour." Is there one like that? I suppose the great majority here are saved people, that is what brings you here, because you love the Lord, but if there is one unsaved soul, are you ready now to put your trust in the Lord Jesus Christ? God bless you. Is there anyone else who can just stand and say, "I dare to trust Him as my Saviour now?" Anyone?

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"Some An Hundred-fold, Some Sixtyfold, Some Thirtyfold"

By Lola Bradshaw

The daily mail continues to bring good news of blessings received through *The Sword of the Lord* as many write renewing their subscriptions or sending it to their friends.

Mrs. E. W., Geneva, Nebraska, who recently has sent about \$60 worth of subscriptions to *The Sword of the Lord*, wrote: "I don't know who sent me a sample copy, but it has multiplied some." Some seed falls on stony ground, and some among thorns, but, then, thank God, some falls on good ground and brings forth fruit, "some an hundredfold, some sixtyfold, some thirtyfold." We praise God when *The Sword* reaches new readers who help to pass it on to others.

Mrs. W. M. C., Roswell, New Mexico, wrote: "My subscription is out the 30th of June. Am sending 50c in stamps for the paper. My! I enjoy it so much, and am in hopes by the end of the coming six months I can subscribe for it longer. It is a wonderful paper. I read every word, look everything up in the Bible. My, I can't praise your good works enough!"

Mrs. C. A. D., Woodburn, Oregon, says: "We do so much appreciate your weekly paper and booklets. They are a source of strength and blessing we could not do without."

And from Hammond, Indiana: "Praise the Lord for your paper — it's a pack o' dynamite, Scriptural truth, and much needed in this day."

"Each week we can hardly wait until *The Sword of the Lord* gets here with its good messages." — Waurika, Oklahoma.

It does pay to send the paper to others. Mrs. I. C., Terre Haute, Indiana, says: "I am writing to let you know what a blessing I have received from reading *The Sword of the Lord*. I was sent a trial subscription and I certainly am thankful to the one who sent it! I never read your paper without feeling renewed courage and strength in serving the Lord. I am sending three 25c subscriptions."

A friend in Modesto, California, writes: "My mother and I enjoy reading your papers so much and the sermons are so helpful and food for the soul, and just what we are hungry for."

And from Woodburn, Oregon: "Enclosed you will find \$5.00 for subscriptions to the best religious weekly printed in this country, *The Sword of the Lord*. We enjoy ours so much that we want all of our friends and relatives to have it in their homes. . . . After reading your articles on Lodges, my husband and I have given up our work and membership in the Oddfellows and Rebekah lodges."

WHAT I LIKE ABOUT REVIVALS

(CONTINUED FROM PAGE 1)

"Then tonight I would never sleep until I had definitely trusted Christ to change my heart and forgive all my sins," I said. "You know you are a sinner and that you need forgiveness. You must be born again or go to Hell. Will you turn to Him with all your heart and trust Him tonight before you sleep, as your Saviour?"

He meditated a moment with downcast eyes, then looked up and took my hand and said very simply and quietly, "I will!"

"Then will you tell some of your loved ones about it tonight, go on record tonight that you have answered Christ's call, have accepted Him as your Saviour, that you are born again?" I asked.

And he agreed to it.

Standing nearby were some Christian friends. I had one or two of them shake hands with him to congratulate him and I went on, busy about other matters. But I noticed that the commotion about him grew and grew and he was soon overflowing with happiness. So were his sister and brother-in-law. They had prayed for him long years, and many were interested.

Yesterday his sister told me the rest of the story. He went back that night to Peoria, wonderfully happy. He wouldn't go to bed until four o'clock in the morning. He said to his sister, "I didn't want to sleep, I didn't want that day to end." His wife is on a visit in Canada and so he wrote her before he could sleep and told her: "Nan, if this is religion I've got, I want more of it! It is better than I dreamed it could be!"

What Prayer Can Do To A Train

Through Petersburg and just one block from our tabernacle, open on three sides, runs the C. & I. M. railroad. It is a short line running from Springfield to Pekin, but it is a very busy line carrying hundreds of cars of coal weekly. Petersburg is in the valley of the Sangamon River and the longer coal trains have to be cut in two so that the engine can pull each half up the hill. When the train makes a big run through the town getting up momentum to get up the hill — can you imagine the roar as they pass the tabernacle? The coal trains pass many times during the day and night. A number of people have been killed by the railroad in or near Petersburg in the last year, so that they do an enormous amount of whistling to clear the way at several grade crossings.

The noise is so terrific that when a train passed a block away, I had simply to stop preaching until the roar and whistling were past. So I began to pray that God would hold the trains back until the services were over.

Friday night, after earnest prayer, I preached with perfect ease and without interruption and then just as soon as the benediction was pronounced, the train came roaring by, whistling for the crossing. We thanked God and I

determined to pray every day about this matter.

Sunday night, with that splendid revival audience of seven hundred or more, with scores of unsaved, and preaching on such a vital subject, I earnestly asked God to keep the trains away during the sermon that they might not distract a single sinner's heart. I had led the singing, my voice was somewhat tired and in the midst of the sermon I heard away down the track the rumble of the train. So I urged the people to give the best attention and continued the message, intending to stop while the train came by. But it never came by! At the close of the service, I publicly thanked God that we went without interruption. And the next morning, I learned that the train had broken down, the engine crew had to work for two hours or more to get it fixed. It was nearly eleven o'clock before repairs were made on the engine and the train proceeded on its way, but the service was already long closed and God had done His sweet work on the hearts of many. I found that a number of people knew about the train breaking down and knew that I was praying about it. I have laughed for joy over the matter many times since, with the sweet sense that all the might and wisdom of God is available for us in His work if we will but ask in prayer! Rather, we ought to welcome difficulties as an opportunity for God to show His power.

Let us learn and test the blessed offer of our Saviour in Mark 11:22-24:

"And Jesus answering saith unto them, Have faith in God. 'For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.'"

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." And again Jesus said in Mark 9:23: "If thou canst believe, all things are possible to him that believeth." "All things" includes trains! How sinful it is for God's people to be disheartened by difficulties when we have a God who can answer prayer and to whom all things are possible!

Sowing Beside All Waters

Last September I was in Petersburg for ten days and we had some blessed revival services. I gave out hundreds of tracts and sermon booklets. Some I sold and many I gave away.

Yesterday, several of us spent most of the day in the Parrott home near Chandlersville, about thirty miles away. They are devout Christians, come regularly to the service and I learned a happy story about Greta Jean, their daughter. Last September she got the booklet, *What Must I Do To Be Saved?* She was only nine years old, but after I left she began earnestly and carefully to read it. It took her three or four days. She would read part of it and put it away and the next day read a little more. When she had finished the booklet she was convicted to the depths of her soul and knew what she needed in order to be saved. She, with her parents, attended a revival service at Mt. Olive Church. The invitation hymn was "Just As I Am." She tried to sing it, "Just as (sniff, sniff) I am (sniff) — Mama, I'm going!" she said, and down the aisle she went to claim the Saviour! Does not the Scripture say, "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass" (Isa. 32:20). Some seed we sow by voice, and some we sow in print and some we lovingly entrust to the ether waves to carry into many, many homes and ears and hearts by radio.

And again the Bible says: "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1).

Let us sow, then, faithfully, knowing that in due season we shall reap if we faint not though the reaping may be known days or months or years later. Let us prepare the way, now! So I get out *The Sword of the Lord*, send thousands of booklets and tracts, preach on the radio, hold revivals and do personal work. God's Word

will not return to Him void.

Three Grandfathers

Last night I preached to Christians primarily on the subject, "Church Members That Make God Vomit," and many came in humble confession of their lukewarmness in Christian life in Bible study in love and prayer and soul-winning. Then, I gave a brief invitation to the lost and was about to close when an old man, seventy-seven years old, came to the front to claim Christ, brought by Brother Wirth; and before we could get away, two others came. Mr. Ben Forden who saved most of the lumber for our revival tabernacle and had most kindly helped in many details in building the big shed, had many years ago been a deacon in the First Baptist Church. He went away from God, but he came back last night with tears, in open-hearted rededication to God. Before he left the building he told me he was starting tithing. I thank God for the change in his life. How happy were his family and many, many friends!

The other grandfather sat next the front. Someone whispered earlier in the service, asking me to pray for him. He lived at Dawson, about thirty-two miles away. When he came forward to accept Christ as his Saviour, a dear Christian man, who had gone to a great deal of trouble and pains to bring this sinner to the services, whispered that this man was widely known as an infidel. Yet how tenderly and quietly he came to take Christ as his Saviour.

Just now, Brother Wirth tells me that the first man who came forward last night came this morning bringing a big sack of green beans and potatoes and bacon, saying he wanted the whole amount fixed for the big dinner tomorrow (the Fourth of July) at the tabernacle.

Let us never say that there are any hard cases for God. "Where sin abounded, grace did much more abound" (Rom. 5:20). God's grace is sufficient for the oldest sinner as well as the vilest. I am glad that little children can be saved. I was saved at eight or nine; five of my girls have been saved at about five years or a little older. But blessed be God, God is just as willing to save drunkards, harlots, criminals, dope fiends, or the aged moralists. I don't know much about the lives of these men, but I certainly thank God that He can reach and bless old men.

"That Is What I Wanted To Know — I Have Never Been To A Revival Before!"

Monday night there were eight happy professions in Christ besides some backsliders who dedicated themselves anew to God. Among them was a young woman who held her hand for prayer and then after prayer came at the invitation to claim the Saviour. I did not get much time to instruct her, but last night after the service she came to me, lacking assurance, so I took time to show her a good many scriptures until joy flooded her heart.

I showed her John 6:37, and said, "You came, didn't you, for a

new heart? And if you come, He will never turn you down. He said He would not deny you when you come for forgiveness. Do you think you have to come to God and beg Him to save you? Do you think He is hard-hearted, and it takes a long time to get Him ready to save sinners?"

She answered back with tears, "That is what I wanted to know! I knew you could get forgiveness, but I didn't know how hard it was to get. I've never been to a revival before!"

Then I showed her Romans 10:13: "For whosoever shall call upon the name of the Lord shall be saved;" Second Peter 3:9, telling us that Christ only delayed His second coming because of his tender heart and desire to save others, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance," and John 5:24. When she read that quotation, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life," her heart was made happy and she said, "I surely am glad to know that. I surely feel a lot better." And she went to tell others how happy she was that she knew that she had everlasting life and she knew that her sins were forgiven. The place to get assurance is the Word of God. If Jesus said it, He will do it. Sins are all paid for; the moment we trust in Him we have everlasting life.

Last Monday's day of fasting and prayer was a real blessing. With joy we drew water from the wells of salvation (Isa. 12:3). A time of praise preceded our confessions of our sins and failures and our cups were running over before the first half-hour was gone and there were many, many tears and broken voices as we took time to count our blessings. Then we confessed our sins, our coldness, our prayerlessness, our critical spirits, our unconfessing. Some confessed faults against others and begged forgiveness. We prayed for definite objects of prayer and about three o'clock, after nearly five hours of blessed fellowship in the Lord, we separated to do personal work. We felt great victory since and the blessed reaping began that night.

What a joy it is to be in this big tabernacle. Two sawmills sawed out the lumber. The labor of erecting it was all donated. We worked hard three or three and one-half days. It took a good deal of money, but God will take care of the expense. And there is no shadow of doubt that the crowds are way bigger than they could have been in any church in town and especially is it true that many people attend the tabernacle that would not have gone inside a church to find the Lord.

I feel sorry for every reader who is not in a blessed revival and I suggest that by earnest prayer, by fasting, by confession, by restitution, by hard work, by much advertising, by liberal spending for Christ, that each reader work to bring about great revivals.



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